



VOL. XXIII.

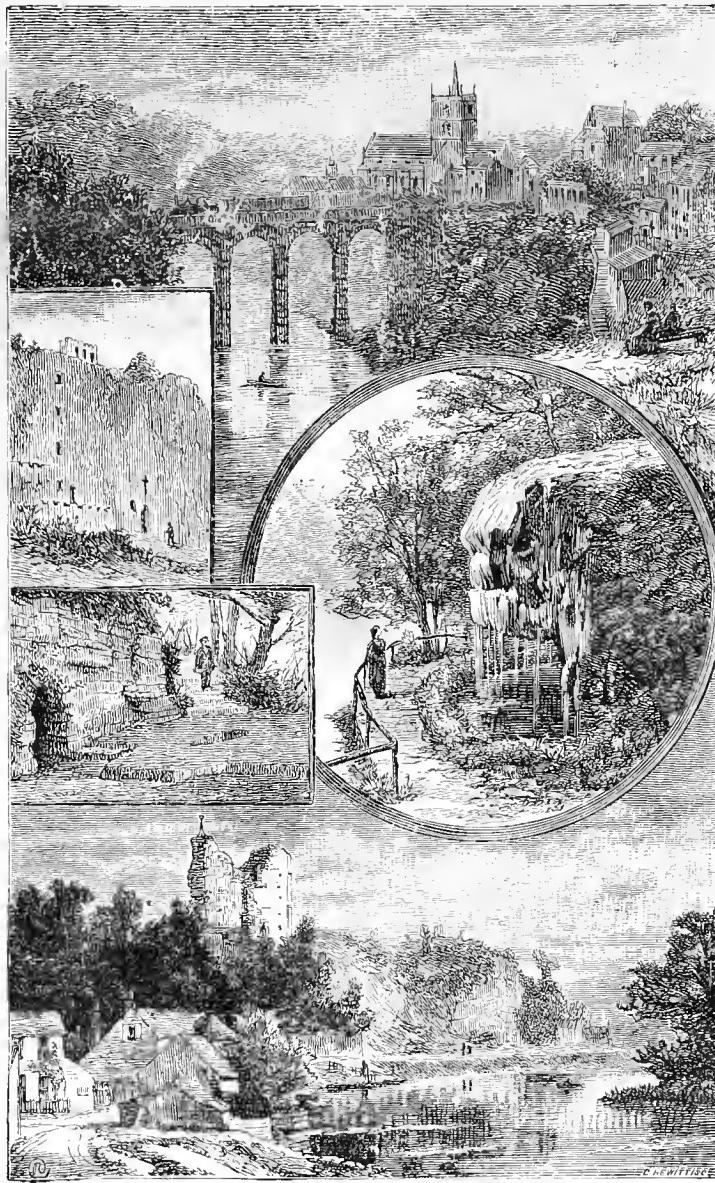
SALT LAKE CITY, JUNE 15, 1888.

NO. 12.

#### KNARESBOROUGH.

**I**N the year 1745 there lived in a quiet though beautiful little place in the county of York, England, a morose but withal studious and talented man named Eugene Aram. During his childhood and youth, his father having been too poor to give him more than the very ordinary education, he had diligently applied himself, and succeeded in acquiring a very good knowledge of botany, and several dead as well as living languages. So successful was he in his studies that it only required the application to secure for himself the position of a teacher in Knaresborough, and afterwards to advance to a more responsible calling in an academy.

It was while engaged in teaching at Knaresborough that he formed the intimate acquaintanceship of one Daniel Clarke, a shoemaker. On a certain occasion Clarke made a number of valuable purchases on credit, but had scarcely done so before he very mysteriously disappeared and all efforts to find trace of him were futile. Aram was soon arrested on a charge of being Clarke's accomplice in a swindling scheme, no thought of the murder of the missing man having been as yet entertained,



the supposition being that he had left the neighborhood to avoid the payment of his debts. The finding of a portion of Clarke's purchases in Aram's garden gave color to the suspicion already aroused, but a trial of the case resulted in the prisoner's acquittal, as evidence to convict was lacking.

After his release from custody this peculiar person visited different parts of England, and was finally located in an academy at Norfolk, when he was arrested on a charge of murder. Aram's wife had made some statements to the effect that her husband and a man named Houseman were not unacquainted with the cause of Clarke's sudden and mysterious disappearance, and these assertions being made just at a time when a skeleton, supposed to be that of the missing shoemaker, was unearthed near the city, the interest in the case was immediately revived, leading to the committal of both suspected persons. To Houseman was shown a bone of the discovered skeleton and he was openly charged with the crime. He declared the bone was not a part of Clarke's body, and being hard pressed he finally admitted to having been a spectator to the mur-

der of the shoemaker by Aram and a man named Terry. He gave the place where the deed was done and the body hidden, which was at a secluded spot known as St. Robert's Cave, near the city, and to which the attention of every visiting tourist is now directed because of its connection with this remarkable murder case.

The body having been exhumed Aram was tried at York for his crime on the 3rd of August, 1759. He conducted his own defense in an exceedingly able manner, and made a bitter though very learned denunciation of the custom of accepting circumstantial evidence to prove his guilt. His conviction, however, was secured and he was condemned to die in three days. The interval he occupied in study and writing, and before the execution confessed his crime to the clergyman who waited upon him.

Thus ended a very remarkable case in the annals of crime, where for years a murderer went unwhipped of justice, but finally met the just doom of his wicked deed. That a man endowed as Aram was should be guilty of so dastardly an act, startled the advocates of the doctrine that education lessens crime or frees its possessor from the inclination to sin. Here was a man before whom no path of honor or renown seemed closed, yet he became the slayer of his fellow-man. Worldly education, unless built upon a broad and solid foundation of moral truth, is powerless to restrain or control the evil passions of men.

This incident is a part of the history of the place we to-day illustrate. Knaresborough, situated in the narrow valley of the Nidd, is far-famed for the picturesqueness of its natural scenery. Its beauty and healthfulness attract many tourists. We have a moderately good view of the place in the upper part of our illustration. Below it on the right we see a beautiful waterfall, which is one of nature's adornments. On the left of the picture may be seen chapels hewn out of the solid rock. These were places of seclusion to which the priests and monks of former days were wont to go for reflection, study and prayer. The bottom part shows the ruins of an ancient castle which was erected shortly after the Conquest.

The inhabitants, numbering some five or six thousand, are engaged in agricultural pursuits as well as in the manufacture of linen.

### A BARREL OF WHISKY.

A BARREL of headaches, of heartaches, of woes ;  
 A barrel of curses, a barrel of blows ;  
 A barrel of tears from a world-weary wife ;  
 A barrel of sorrow, a barrel of strife ;  
 A barrel of all unavailing regret ;  
 A barrel of eares and a barrel of debt ;  
 A barrel of crime and a barrel of pain ;  
 A barrel of hopes ever blasted and vain .  
 A barrel of falsehood, a barrel of cries ;  
 That fall from the maniac's lips as he dies .  
 A barrel of agony, heavy and dull ;  
 A barrel of poiso—of this nearly full ;  
 A barrel of liquid damnation that fires  
 The brain of the fool who believes it inspires ;  
 A barrel of poverty, ruin and blight ;  
 A barrel of terrors that grow with the night ;  
 A barrel of hunger, a barrel of groans ;  
 A barrel of orphans' most pitiful moans.

### TITHING A DIVINE LAW.

BY ELDER JOHN SEARS.

(Concluded from page 171.)

THE Prophet Nehemiah continues : " And as soon as the commandment came abroad, the children of Israel brought in abundance of the first-fruits of corn, wine, and oil, and honey, and all the increase of the field, and the tithe of all things brought they abundantly."

We should infer from the above that the people had merely forgotten to pay their tithes, because, as soon as they were reminded of their duty by a command from their prophet, they responded promptly, but without such a command they might never have thought of the matter. Hence the need of a living prophet.

" And concerning the children of Israel and Judah that dwell in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God and laid them in heaps.

" Then Hezekiah questioned with the priest and with the Levites concerning the heaps.

" And Azariah, the chief priest of the house of Zadok, answered him and said, Since the people began to bring into the house of the Lord the offering, we have enough to eat and have left plenty, for the Lord hath blessed His people and that which is left is this great store."

Those servants of God who had been sent in this instance had continued there from a sense of duty, but had not had enough to eat. The masses of the people had forgotten those faithful servants, insomuch that they were destitute of the necessities of life, and we have reason to believe that the people were poor as a whole while they withheld the tithes.

The faithful payment of tithing means financial success.

Next the Prophet Malachi comes forward and makes one of the most sweeping announcements and the gravest charge against the people of God with which we have met in the history of the Jews during their existence as a nation. A great many instances are cited in the Scriptures of many of the people departing from the ordinances of the Lord, but no such universal departure is before recorded :

" Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return ?

" Will a man rob God ? Yet ye have robbed me. But ye say, Wherein have we robbed Thee ? In tithes and offerings.

" Ye are cursed with a curse : for ye have robbed me, even this whole nation." (*Mal. iii, 7, 8, 9.*)

Yet notwithstanding the above, the Lord in His mercy invites His people to return unto Him and bring in the tithes into His storehouse, with a promise that if they will do so He will open the windows of heaven and pour out blessings until they would not have sufficient room to store them.

" And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground ; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts."

Well might David the Psalmist say, " Like a father pitith his children, so the Lord pitith them that fear Him.

" For He knoweth our frame ; He remembereth that we are dust." (*Psalm ciii.*)

And the Lord said unto Moses when the latter had declared unto the Lord that the people had promised to do all that the Lord should command them through their leader, "O, that there were such a heart within them that they would fear me and keep all my commandments always, that it might be well with them and with their children forever."

It will be observed that the only charge the Lord, through the prophet, brought against the people on this occasion is, that they had robbed Him in their tithes and offerings, and this alone was sufficient to bring a curse upon them.

That a law which is so plain as that of tithing should be misunderstood, is not clear to the mind of the writer, as the humblest student must understand the term—one tenth. But what is more strange is, that persons understanding it to be a law ordained of heaven should attempt to deceive the great Lawgiver by pretensions—by claiming that they pay an honest tithing, while themselves knowing the contrary.

In the foregoing we have gone over a period of about sixteen centuries from the time when Abraham paid tithes to Melchizedek to the time when Malachi makes the charge mentioned above, that the Jewish nation had robbed God. Then follows an interval of about four hundred years wherein we hear nothing in the history of the Jews of the institution of tithing, but passing on a little further we find it referred to in the New Testament, where Jesus in speaking to the proud Pharisees and scribes said, "Woe unto you scribes and Pharisees, hypocrites, for you pay tithes of mint and anise and cummen, and have omitted the weightier matters of the law. Judgment, mercy and faith, these ought ye to have done, and not to have left the other undone."

We have cited these few texts, and made these comments to lead the minds of the Latter-day Saint readers (should the same be read by such) to contemplate the condition in which a people in many respects under similar covenants and obligations as themselves were placed. The same God having set up His kingdom in these last days for the benefit of those who accept His terms, He has made similar requirements of them in regard to the payment of tithing.

In the Book of Doctrine and Covenants a revelation is given on the law of tithing, and if we understand the language used in this place on the subject, there is no less obligation laid on the members of the Church of Jesus Christ of Latter-day Saints than was laid upon the church in the days of ancient Israel. And if they will hearken to Him and not attempt to rob Him, He will perform all He has promised to them.

"Behold, now it is called to-day, and verily it is a day of sacrifice, and a day for the titbing of my people; for he that is tithed shall not be burned; for after to-day cometh the burning." (See. lxiv. 23, 24.)

The above is fraught with importance to every Latter-day Saint, and should claim much of their attention.

To the mind of the writer the law of titbing is one great evidence of the divinity of the latter-day work, as all the works of the Almighty bear this one impress.

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THE miser's gold, the painted cloud  
Of titles, that make vain men proud;  
The courtier's pomp, or glorious scar  
Got by a soldier in the war,  
Can hold no weight with one brave mind,  
That studies to preserve mankind.

## A LONELY, FAITHFUL MAN.

THE eye sees only what it has the ability to discern. To some persons a boy of unusual promise is but an eccentric youth. "I never saw such effects in nature," said a gentleman of little culture to Turner, looking at one of that artist's sunsets. "Don't you wish you could?" was the sarcastic but suggestive reply.

Newton's neighbors shook their heads as they saw him blowing soap-bubbles, and inserting a triangular piece of glass in the hole of a closed window-shutter. Many of them thought him to be what he modestly describes himself as being,—"A boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble, or a prettier shell, than ordinary." Yet the soap-bubbles and the glass prism made him a discoverer in the realms of light.

At the beginning of this century the neighbors of a small farmer in South Carolina used often to pass a boy lying on the grass under a tree with a book in his hand.

"I have just passed your son under the big apple-tree," said a lady calling on the boy's mother. "He was so much taken up with his book that he never heard me, though I walked within a few feet of him."

The young lover of books was in the habit of walking alone in the woods, and talking to himself. He would pass neighbors without recognizing them. They overlooked the slight, saying,—

"Poor fellow!" and tapping their foreheads, "all is not right here."

It was not strange they should think so, for the boy, unlike their own sons, had no relish for a raccoon-hunt or a horse-race. Even a fat buck shot in the adjoining forest, or a huge drum-fish caught at the mouth of the river, did not draw him from his books.

He would not go out with other boys for a night's sport in treeing coons; but he would read to his mother, whose family cares kept her up to a late hour.

Notwithstanding those significant tappings of the forehead, the boy lived to grow up a great and, what is of more importance, a good man. He became the stay of his mother's house, and a chief citizen of his State. Men opposed him, for he lived in stormy times when passions rioted. But they honored his purity of life, nobility of character, and vigor of intellect.

As a boy he had shown his ability to live apart from his fellows, so that he might study. In his manhood he often stood alone, because adherence to right demanded loneliness. But so free from pretension was his attitude that the crowd admired the man whom they cared not to imitate.

He was a bold, uncompromising Unionist, and declared his principles openly. Yet in the midst of the excitement of the secession movement, the Legislature of South Carolina elected him to the most important and lucrative trust in their gift, that of codifier of the State laws.

The act speaks much for the man's character and ability, and as much for the magnanimity and judgment of the State. The studious boy, the honored man, the conscientious, lonely citizen, was James Louis Petigru, of South Carolina. His life is a stimulant to that righteousness which, because it fears God, fears not man.

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JUSTICE, like lightning, ever should appear  
To few men's ruin, but to all men's fear.

## AN INQUIRY.

BY H. P. D.

(Concluded from Page 171)

M R. C. made his appearance in company with Mr. P. on Saturday, and it was soon noised around that he had come, and many were the anxious inquiries as to his whereabouts. Excessive labors during the past week rendered it necessary for him to rest, and he stayed pretty closely indoors at Mr. P's. all the evening in company with Frank. The next day, at an early hour, the people began to arrive and congregate in the grove from all quarters in the surrounding country, while nearly the entire population of the village turned out, and long before the hour of preaching arrived, every available seat was occupied, while wagons and buggies were driven as close up as any room could be found for them, and all filled with occupants. Mr. L. and his friend, the celebrated preacher, were also on hand, the latter with pencil and note paper to take notes of the discourse. Precisely at 11 o'clock Mr. C., in company with Mr. P., Frank and others, made his appearance, and went directly to the rude stand prepared for the occasion. All eyes were riveted on him as he passed through the dense throng. The celebrated preacher was struck with amazement when Mr. C. was pointed out to him, and with some indignation he turned to Mr. L. and said, "I am amazed at you Bro. L. for raising my expectations so high! I expected to see a dignified looking man at least, but instead of that he is decidedly boyish in appearance! Had I seen a photograph of him before I came, you would not have seen me here."

"Just wait till you hear him," said the other, "and if I mistake not, you will find something to do."

Mr. C. arose, and after the usual preliminary exercises, he read from Mark (xvi, 15-20), and deliberately surveying the vast assemblage before him, said, "This scripture opens up a field before us so vast, so far-reaching and comprehensive, as to embrace the whole plan of redemption, and include within its compass the whole human race."

He then began his discourse on the first principles of the gospel, treating each in turn with such precision, and enforcing them with such an array of scriptural evidence, that the celebrated preacher put up his pencil, and looked in blank astonishment at the youthful speaker before him. In spite of himself he was forced to admit the truth of what he had heard. Mr. C. then showed that the church, in its organized form, has apostles, prophets, evangelists, pastors and teachers, all inspired of God to do their work, and that the legitimate results were, all the so-called miraculous manifestations of the spirit enumerated in the twelfth chapter of I. Corinthians, and kindred passages; that the gospel of the Son of God was one and the same thing under all circumstances whenever and wherever it has existed; that these inspired officers, and the legitimate results in the signs following, were long since lost; that for want of inspiration or revelation, men have a form of godliness but deny the power, are tossed to and fro, and carried about by every wind of doctrine; that they have groped in darkness, dividing and sub-dividing, till the number of their names amounts to hundreds; that now, as in Paul's day, "At the time of his ignorance, God winked at but now commandeth all men to repent." "But where are the inspired officers by which this command can be enforced? Where are the powers, gifts, and blessings, given to the church? They are nowhere

to be found in all Christendom! But instead, we have men divining for money, and preaching for hire! Suppose the pay were stopped, where would be your eloquent and learned preacher? Gone! gone to other occupations! The whole thing turns on the amount of money there is in it."

"But, behold, a new era has dawned on the world. The gospel has been restored to the earth in all its pristine purity. Its officers are inspired, and fully empowered to offer life eternal, and the full enjoyment of all the joys one can desire. The sick are healed, devils cast out, the blind receive sight, and to the poor the gospel is preached by men who are going to and fro in all the earth at their own expense, or they go without purse or scrip! Will you heed this message and be saved, or will you reject it and be lost?"

While Mr. C. was thundering the foregoing in the ears of the people, Mr. L. and his friend became very uneasy in their seats, but each with very different emotions. While Mr. L. was filled with envy and malice, Mr. — on the contrary was completely captivated. The spirit bore testimony to him that what he heard was the truth, and he resolved to embrace it at all hazards!

As usual, on such occasions, an invitation was extended to anyone wishing to speak. Mr. — availed himself of the opportunity, and arose and said:—"My friends, we have been listening to the first pure gospel sermon many of us ever heard. Without inquiring into his antecedents, what he said is unquestionably true. As for me, I will embrace it," and stepping to Mr. C. gave him his hand and demanded baptism.

As might have been expected, this created a tremendous sensation. Mr. L. scarcely knew what to do with himself. Though his head was convinced of the truth of what he had heard, his heart rebelled, and he almost bit his lips in anger. He had serious thoughts; but he was shrewd enough to see that nothing he could do or say would put a stop to the work now fairly begun, and he wisely concluded to remain silent, and let events take their course.

The example of Mr. — had a telling effect on all present. He was widely known and respected for his stirring worth, as well as his fine attainments as a scholar and logician; and hence, the step he had taken at once stamped the work with more than ordinary interest. That evening, at his baptism, a dozen others were baptized, and among them six of Mr. L's. flock.

The next day an immense throng gathered in a grove to hear Mr. C. who had extraordinary liberty of speech. A short extract is here inserted:

"The world is full of infidelity. Did you ever ask yourself why this is the case? The good sense of this people will excuse me for saying, that modern Christianity is the prolific source of it. Just take a glance at the divided and distracted state of Christendom! What one sect advocates another denies; and a disinterested listener, if you can find such a one, sees and hears as weighty reasons for one theory as another. What one seems to prove, another disproves, and the man of gigantic intellect, turns from the whole in disgust, and seeks to ease his conscience in infidelity!"

"The system of religion that I am authorized to offer you is as susceptible of demonstration as any problem in mathematics. Each for himself can make demonstration of its truths. Do you ask me how? Listen, and I will tell you. Sincerely repent of your sins, be baptized for the remission of them, and have hands laid on you for the reception of the Holy Ghost, by one sent of God, and you shall know for yourself, that it is true. And the gifts, powers and blessings promised by Christ,

and so often mentioned by the New Testament writers, are as sure to follow, as a lamp will light up a dark room: and the transit from darkness to light, is just as perceptible in one case as in the other."

The meetings continued from day to day till nearly all of Mr. L's. flock had been baptized, and he was left with nothing there to do. He soon left for other parts.

In conclusion, I bid the kind reader farewell for the present, hoping to meet him again soon, in other fields of exploration.

### GEMS OF TRUTH.

BY B. E. RICH.

#### Baptism.

**V**ERILY, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter the Kingdom of God.

JESUS CHRIST.

Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned.

JESUS CHRIST.

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

PETER.

Behold I say unto you, That he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity, for he hath neither faith, hope, nor charity.

*Words of Mormon to his son Moroni.*

If we would come forth in the resurrection in the likeness of Christ, we must, like Him, be buried in the water, and come forth out of the water, in the likeness of His burial and resurrection.

F. D. RICHARDS,

*Compendium, p. 35.*

Behold I say unto you, That this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall be saved with their little children. And their little children need no repentance, neither baptism.

*Words of Mormon to his son Moroni.*

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

PAUL.

And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the Prophets are fulfilling, as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah when speaking of the glory of the latter-day, "and Saviors shall come up upon Mount Zion to judge the remnant of Esau, and the kingdom shall be the Lord's."

JOSEPH SMITH, *Mill. Star, vol. xxxiv, p. 548.*

And ye shall declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see.

And thou shall do it with all humility, trusting in me, reviling not against revilers.

And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and fire, yea, even the Holy Ghost.

*Doc. and Cov., Sec. xix, 29-31.*

The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall he immerse him or her in the water, and come forth again out of the water.

*Doc. and Cov., Sec. xx, 73-4*

Therefore I give unto you a commandment, to teach these things freely unto your children, saying: That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. For by the water ye keep the commandment; by the spirit ye are justified, and by the blood ye are sanctified.

*Pearl of Great Price, p. 16.*

Who are the proper subjects of baptism? We answer, all those who are capable of believing in the gospel and repenting. Those whom John baptized in Jordan were not infants, but were persons capable of repenting and confessing their sins. Those whom the disciples of Jesus baptized were men capable of being His disciples. In the commission given to the apostles, Jesus commanded them to teach all nations and baptize them: He that believeth and is baptized shall be saved. The candidates must have been capable, first, of being taught; secondly, of believing; such could not have been the case with infants. The three thousand who were baptized on the day of Pentecost were required to repent before baptism, and they "gladly received the word." Therefore, they could not have been infants. The Samaritans who were baptized by Philip were men and women, capable of believing: hence, there were no infant candidates among them. The jailor and his household were capable of being preached to, and of "rejoicing in God," and therefore, no infants. And indeed, we have not one solitary example of infant baptism in the Scriptures.

ORSON PRATT, *Tract on Water Baptism, p. 46.*

**CLEMENCY OF GOD.**—God! who is the Father of spirits, is the most tolerant. Man! who is the first of animals, is the most oppressive—yet he calls himself the shadow of the Almighty. Man becomes angry, and punishes for every little affront; God bears with all the insults and vices of man, who daily and hourly is employed in endeavoring to offend Him. Man pretends to admire the benign nature of the Deity; yet when he sees another imitate His clemency and good-nature, he calls him a fool. So much for man's consistency.—*Jerdan.*

# FOR OUR LITTLE FOLKS.

## LETTER TO THE PRIMARIES.

### DEAR LITTLE FRIENDS:

WITHOUT doubt, many of you have celebrated the first of June this year. And you know, (for your officers have told you) what great and good man was born on that day. Brigham Young, whose name all true Saints love to remember and to have their children honor, was born on the first day of June in the year 1801.

The Primary children of this, (Salt Lake) Stake of Zion, were all invited to spend the first of this month at Liberty Park, our Primary Stake President, Sister Ellen S. Clawson, and her assistants, having made arrangements for us to go there and have a good time. And we did have a good time, although it was the first occasion of the kind that we have had, and we shall know better next year how to manage so great an affair.

I should like to tell you all about Liberty Park, it is such a fine place for little folks to play; but it would make my letter too long. And as I have promised to give you some items of the Primary anniversaries held in the Twentieth and Twenty-first wards, I must do so. That of the former ward was held, in April, the latter in May. As usual, in both these wards, everything about the anniversaries this year was pleasing and satisfactory. The programmes were excellent, and well rendered by the children.

One thing which has made us feel sorry is that Sister Louie Felt, president of all the Primaries, has not been able to meet with us on account of ill health. We hope she can be with us in our conference, which will soon be held.

Following are new pieces, written for our anniversaries, which have not been published :

### FIRST PRINCIPLES OF THE GOSPEL.

*A class recitation for the Twentieth Ward Primary,  
April 19th, 1888.*

We are only little children,  
But we want to understand,  
The gospel's glorious principles,  
Which God, Himself, hath plan'd

The gospel means salvation  
To be saved from every ill;  
For everyone who learns and does  
The Father's holy will.

Its first grand principle is *Faith*,  
Which means to *think* God lives;  
To *think* and learn to *feel* and *know*,  
He every blessing gives.

Then to *believe* that Jesus Christ,  
Is God, our Father's Son;  
And through His death, salvation  
For all mankind was won.

For all mankind, who will believe,  
And turn away from sin;  
And here, the second principle,  
*Repentance* is brought in.

*Repentance* means when we've done wrong,  
To own our faults, and seek  
To overcome, and make things right,  
With spirits pure and meek.

These things, we children of the Saints,  
So often should be told,  
That we can understand them well,  
When we are eight years old.

And then, the third great principle,  
*Baptism*, we may claim;  
For this, the Savior while on earth;  
To John the Baptist came.

Then confirmation follows,  
By the laying on of hands;  
This fourth blessed principle brings all,  
Within the gospel bands,

And also gives the Holy Ghost,  
To guide in wisdom's way,  
To all, who these pure principles,  
Will study and obey.

### CHANGES.

*Written for the Primary Anniversary of the Twenty-first Ward, May 18th, 1888.*

Since our last anniversary, one year ago, what changes, great and small, have taken place!

Many loved and cherished ones have left us to return no more, and found bright, happy homes, where death and sorrow are unknown.

Notable among those who have gone, are our two honored, faithful, aged Presidents, John Taylor and Eliza R. Snow Smith. What helps in Heaven! Our cause is strengthened by the calls which give them broader fields to labor in, and grander missions even than they here fulfilled.

In place of Sister E. R. S. Smith, who o'er the sisterhood among the Saints presided many, many years so well, we now have Sister Zina D. H. Young, another trusty, capable and good lady.

What lessons, little friends, for you and me,  
In changes such as these we ought to see.  
Our fathers and our mothers live to-day—  
Tomorrow we may see them pass away.  
• We should prepare, with humble hearts and true,  
To do whate'er we may be called to do.  
As children, we should never slight nor shirk,  
However hard, our lessons or our work.  
But with meek patience, resolution strong,  
Perform each duty as it comes along.  
Asking our Heavenly Father, morn and night,  
To help us to do everything just right.  
Then, as our bodies grow in strength and size,  
Our minds are also growing good and wise.  
No task will seem to us too great or strange,  
But we shall be prepared for every change.

L. G. RICHARDS.

#### ANSWERS TO QUESTIONS ON CHURCH HISTORY IN NO. 10.

1. WHAT diabolical deed was contemplated by the people of Carthage in addition to the murder of the leaders of the Saints? A. The killing of the inhabitants of Nauvoo and the burning of the city.

2. Why did Ford withhold his consent to this plan? A. Because he was led to believe that the killing of the leaders would check the progress of the Church.

3. Whom did the Prophet urge by letter to have himself and friends released on a writ of *habeas corpus*? A. Judge Thomas.

4. From what place was this writ to be obtained?  
A. Nauvoo.

5. Why not from the city where they were held?  
A. Because the prejudice was too great.

6. Concerning whose release did Joseph seem most anxious? A. That of his brother, Hyrum.

7. What remark did the Prophet make in prison concerning Sidney Rigdon? A. "Poor Rigdon, I am glad he has gone to Pittsburg; were he to preside, he would lead the Church to destruction in less than five years."

8. Who was very eager to get the brethren under his care? A. Constable Bettisworth.

9. How did he finally succeed in doing so? A.

By the aid of a company of Carthage Greys, who compelled the jailor to deliver up the prisoners.

10. To what piece of strategy did Joseph have recourse in order to avoid being shot in the streets? A. He locked arms with a bitter mobocrat and walked with him to the court-room.

THE names of those who answered correctly the Questions on Church History published in No. 10 are Avildia L. Page, Annie Sylvia Sessions, Henry G. Blood and Lottie Fox.

#### QUESTIONS ON CHURCH HISTORY.

1. WHAT was Governor Ford's reply when Brother Jones told him his suspicions? 2. On what other grounds than that of the Messrs. Smith being American citizens did Jones urge for their protection? 3. What effect did this statement have upon the Governor? 4. What wish did Brother Jones express in case these men were left in assassins' hands? 5. On returning to the prison how was Brother Jones treated? 6. Going back to where Ford was, what loud shout did he hear from the troops there assembled? 7. Is it probable the Governor heard this? 8. While waiting for a pass to see the brethren, how was Brother Jones treated? 9. What remark did Chauncey L. Higbee make to him?

#### AN OUNCE OF HELP WORTH A POUND OF PITY.

A FABLE.

THERE was a great rush to the trap, in which sat a disconsolate mouse looking in blank dismay at the company of cousins clamoring outside.

"How could you be so foolish?" squeaked one.  
"It goes to my very heart to see you, dear," squeaked another; while cries of, "I wonder you were not more careful!" "What a thousand pities you should have fallen a sacrifice to your taste for cheese!" "How glad I should be to see you out of your trouble!" etc., etc., rose in a chorus from the rest.

"There, if you can't do better than sit there squeaking, be so good as to go," cried the prisoner, indignantly; "if you would set to work to gnaw the wires, so as to set me free, I would call you friends, and believe in your sympathy; but your noise and doing nothing' is worse than useless."

## The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, JUNE 15, 1888.

### EDITORIAL THOUGHTS.

**T**HE announcement made by the Prophet Joseph in the first organization of the Church concerning the will of the Lord respecting the manner in which the gospel should be preached was a startling one. For long centuries the preaching of the gospel had become a profession, for which men had to be trained. Education was deemed indispensable. It took the place of the Holy Ghost. Salary, or support in some form, was viewed as necessary, and none of the preachers of religion thought of trusting the Lord to furnish them with food and clothing.

In the apostolic days the preachers of the true gospel took a different course. The Lord Jesus, in selecting His disciples, does not appear to have made any inquiries respecting the worldly education they had received. It is well known that His immediate followers were illiterate. Their occupation was of the most humble character; they were principally fishermen. But God chose them and they were filled with the gifts necessary to declare His truth. They were not asked, either, whether they had money to support themselves on their missions; they were told to go without purse or scrip, and put their trust in the Lord. Their first mission was a success, and they returned full of joy, testifying to their Master that even the devils were subject to them, and they had not lacked for anything. So long as the true priesthood remained on the earth, this continued to be the practice, so far as we know, of the followers of the Son of God. Instead of trusting to education, they relied upon the gift of the Holy Ghost. Instead of asking for a salary to sustain them in their missionary operations, they went forth leaning upon the Lord to put it into the hearts of the people to supply their necessary wants.

The Prophet Joseph in establishing, under the direction of the Lord, the Church of Christ again on the earth, revived these practices that had become so obsolete. Men were selected to preach the gospel who were filled with the fire of the Holy Ghost. It is a remarkable fact that the men who had the most education in the early days, and for a long time afterwards, stood in constant danger of apostasy where they relied upon their education instead of seeking for the gift of the Holy Ghost. So frequent were instances of this kind that for years education was viewed as dangerous, so many men having apostatized who had a little better education than the Elders generally.

Going without purse or scrip has a twofold effect; it tests the faith and proves the integrity of the Elders themselves and teaches them to rely upon the Lord, and it has the effect to prove the people among whom they travel; for those who have the love of truth in their hearts are moved upon by the Spirit of the Lord to help to furnish the Elders with the things they need, while others who are destitute of that love frequently refuse to entertain them or to assist them in any manner in their ministry.

Such a system of things as the Prophet Joseph, under the command of the Lord, introduced was met by the fiercest

opposition on the part of the hireling ministers of the day. They saw that their craft was in danger, and that if such a system as this should prevail, they would lose their means of support. Therefore, it was detestable to them to see uneducated men, as the Elders generally were, preaching the gospel, and especially teaching the people that it should be preached freely, without money and without price. It is this which explains the hatred that was shown by this class in the early days of the Church, and which is still exhibited in our day towards the work and the servants of God.

It is a cause of great rejoicing to see our young Elders selected for missions going out without purse and scrip and trusting the Lord to furnish them with food and raiment, and to give them favor in the eyes of the people, so that they will entertain them. What great works have been accomplished thus far in this way! What a wonderful lesson is being taught to the rising generation in Zion, as well as to the world, by this display of faith! And then to see young men preaching by the powers of the Holy Ghost, feeling that in and of themselves they are utterly incapable of winning souls, and that they must have the aid of the Lord to enable them to accomplish successful missions! It brings back to earth again the examples and the scenes which were supposed, before the gospel was revealed, to have altogether fled from the earth. Thousands of the aged members of the Church remember the teachings of the preachers of the day before the gospel was revealed. They had churches and systems of religion that were lifeless, no manifestations of divine favor, such as the New Testament describes as having been enjoyed by the disciples of Jesus. The teachings then were as they are to-day in the same churches—that direct communication between God and His children on the earth had ceased; that the Holy Ghost and its gifts were no longer to be enjoyed; that the power which He bestowed upon His servants had been taken back to heaven, and that the world was now left without the ministering of angels, the opening of the heavens, the revelations of God, or the voices of inspired men.

**C**HILDREN, God has not withdrawn Himself. He has not lost the power to make known His will. He still lives. His arm is not shortened. His ear has not become dull; neither is his mouth closed, that He will not make known His law for the government of His humble children on the earth. You cannot be too thankful for the blessings that you enjoy in being born and brought up in the Church of Christ—a Church which He has established, and to which He makes known His mind and will in the same plainness that He did to His Church anciently, and that the gifts and graces which He bestowed upon His ancient people are still poured out upon those who keep His commandments in our day.

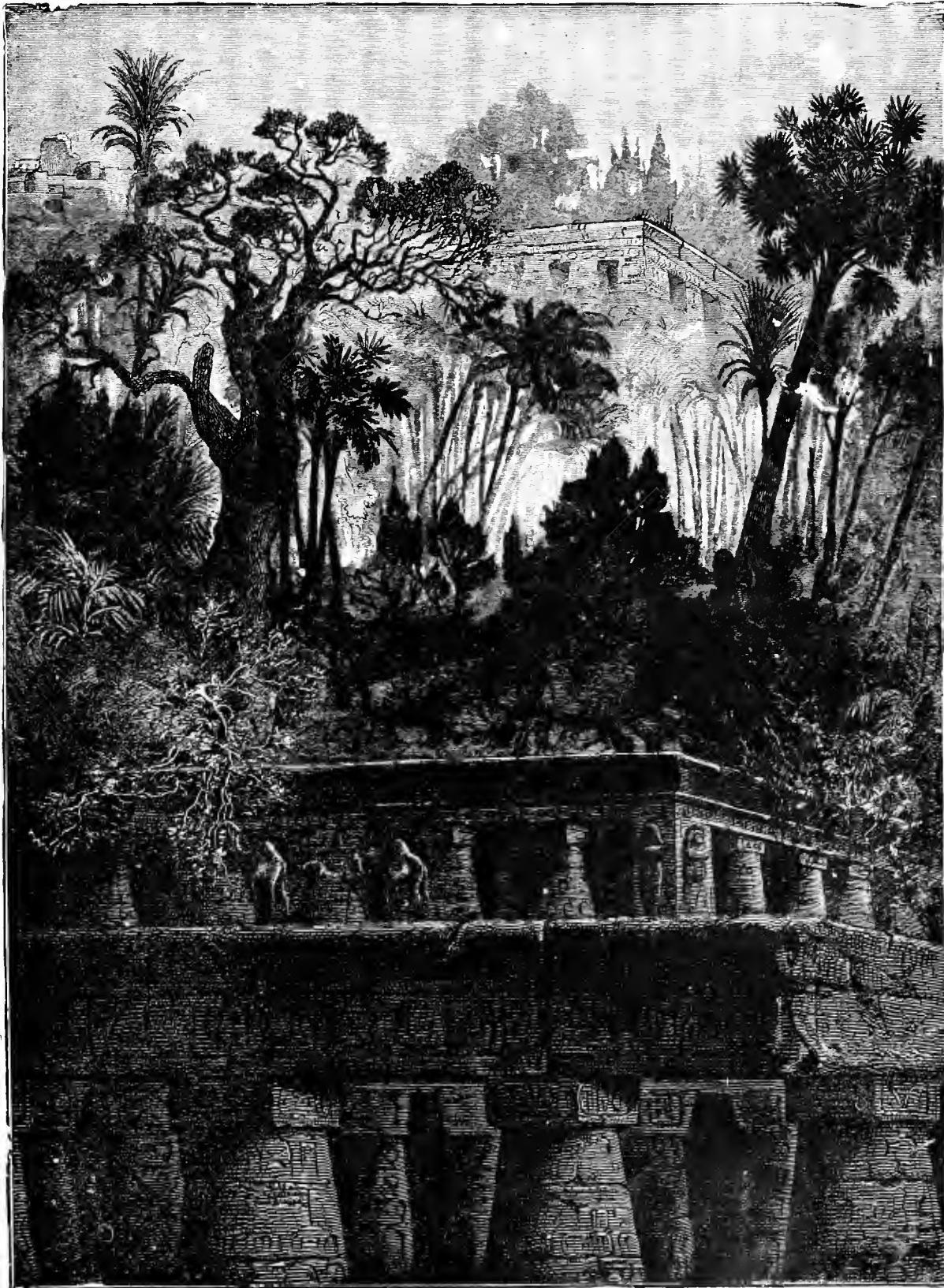
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**WAYS TO HAPPINESS.**—There are two ways of being happy,—we may either diminish our wants, or augment our means—either will do—the result is the same; and it is for each man to decide for himself, and do that which happens to be the easiest. If you are idle, or sick, or poor, however hard it may be to diminish your wants, it will be harder to augment your means. If you are active and prosperous, or young, or in good health, it may be easier for you to augment your means than to diminish your wants. But if you are wise, you will do both at the same time, young or old, rich or poor, sick or well; and if you are very wise, you will do both in such a way as to augment the general happiness of society. *Franklin.*

## THE HANGING GARDENS OF BABYLON.

THE beautiful picture with which the artist has here presented us represents one of what mankind call the seven

wonders of the world, and the one, I might almost say, most wonderful of them all—the hanging gardens of Babylon. Those of you who are old enough to have read the Bible and some little of what is called profane history, have learned how great and magnificent a city that ancient capital was.



You have read of the extent of its territory, the grandeur of its palaces and buildings, the massiveness of its walls. Founded many hundred years before the birth of the Savior, it is said that Queen Semiramis employed two millions of workmen in its construction and adornment. Its walls, which were two hundred cubits high and fifty cubits thick, were pierced with one hundred brazen gates, and enclosed a territory comprising sixty square miles. Through the city flowed the river Euphrates which was spanned by a magnificent bridge, of which, however, no trace remains at the present day. Within the spacious walls, and in the midst of the city on the western side of the stream, are ruins which it is believed by many travelers and students to be those of the tower of Babel, that stupendous monument of man's folly when contending with the majesty and might of the infinite.

But our engraving refers to the most notable attraction on the eastern side of the river, and it is now distinguished from the whole mass of ruins only by a mount of rubbish of greater size. The hanging gardens formed a square, covering about four acres of ground, but rising in terraces constructed with stone pillars, across which were placed stones firmly cemented. On these were placed reeds covered with pitch and on these again were laid bricks united with cement. A sheet of lead was next laid, whose object was to keep the moisture from dripping through, and upon the lead was placed a layer of soil in which the choicest flowers, plants and trees known to the ancients were cultivated in the highest perfection. The summit, which of course was considerably smaller than the base, was elevated some three hundred feet and held a huge reservoir, into which water from the Euphrates was pumped. This supplied the numerous fountains with which the gardens were adorned, and irrigated the various terraces. On all these terraces were halls for banquets and revelries, cool shady walks and everything of a luxurious character which the imagination could suggest, while from the summit the view must have been extensive and magnificent.

This gorgeous pile was constructed either by Semiramis twelve hundred years before Christ, or by Nebuchadnezzar, during whose reign the Babylonian Empire enjoyed such a dazzling career of greatness. Daniel the prophet lived at the time of this great monarch, and the book which bears his name is one of the most interesting in the Holy Scriptures.

But Babylon in her pride and glory was destined to be brought low. The conqueror came, effected by strategy an entrance under her walls, and took away the treasures of which her kings had boasted. The great city never recovered her former place, and as generation after generation passed away the costly palaces, the impregnable walls and the wonderful hanging gardens fell to ruin. At the present time there is even some doubt as to the exact location of the great city and at best nothing but vast heaps of stone and rubbish, among which the lizard plays in the sun and noxious insects and reptiles make their haunt, remain to show what was once the glory of the earth.

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DUTY TO GOD.—I cannot but take notice of the wonderful love of God to mankind, who, in order to encourage obedience to His laws, has annexed a present as well as a future reward to a good life; and has so interwoven our duty and happiness together, that, while we are discharging our obligations to the one, we are, at the same time, making the best provision for the other.

## BILL JENKINS.

"YES," said the old man, "yes, he was the worst boy I ever saw, as far as I could tell. His name was Jenkins, and he lived down at Cut and Come Corners, with an old woman that he called granny.

"I don't suppose the boy had any edication to boast of, or in fact, any at all; and as to his granny, it was folks' opinion that she didn't come quite honest by her chicken bones. It stands to reason. She never kept chickens, but you might always see chicken bones and feathers round about the dirty puddles in front of her house.

"Bad! that aint the word. That boy was the terror of the neighborhood. A soft-spoken boy he was, too. You wouldn't 'a' believed he was so full of the wicked one. He'd come and bring you a penny he found at your front door, and carry off something from the kitchen worth a dollar.

"They tried to git him into the school,—that red school 'us as you see under the big elm, yonder,—and they got him there; but he carried on so that the teacher begged the committee to take him out agin, 'cause he spiled the other boys.

"Twa'n't no use trying to punish him; if you did, he'd girdle your trees, dig up your fruit-bushes, and hamstring your cattle. People did say he beat his old granny, but I don't think that's true, for she was strong enough to master him, any way.

"There was only one person that had any pity for him, and that was little Nanny Skye.

"When you asked her why she always spoke so kind to him, she only said she pitied him because he was so wicked! Did you ever hear of such a tbing? But there, Nanny Skye wasn't any of your common sort. If angels ever walked the earth, and I'm thinkin' they do sometimes, that Nanny was one. If ever eyes looked like the blue of heaven, and hair like the gold of the sunshine, hers did. I think no livin' creeter that I ever saw, was her equal in beauty.

"Is she still handsome? Well, I expect so, sir. What there is of the mortal frame is dust to-day, under the ground in the churchyard, which you can see from here; but I expect she's more beautiful in the better country than she was here.

"She died the day she was eighteen, sir, and there was mourning far and wide. And he who was to have carried her to his own home just a month from that day, lives here still, a middle-aged, solitary man. And if you go to her grave of a Sunday morning, you'll find flowers there, though she has laid in that dust nigh on to thirty years. Oh, yes, he's old now, and he talks of her, and talks of meeting her, as if he'd parted from her but yesterday.

"However, about the boy,—Bill Jenkins was his name,—and he would 'a' been fifteen or so the day he stoned an old man on the road. A poor vagrant, sir, with gray hairs, as was took dizzy, and Bill thought he was drunk, and stoned him, and cut him on the head, and laughed at him and mocked him.

"Well, that night, when he went home, his granny takes him to one side.

"'I've got a sick man here,' she said, 'a poor sick man that some wicked wretch has been and stoned,—as if he hadn't had sufferin' enough before!'" and then she burst out a-crying, which frightened Bill, as well it might, seeing she'd never shed a tear before to his knowing.

"The poor man was asleep, and when he saw the head all bandaged up, Bill felt ashamed, for the creeter seemed all but dying. Then his granny wrung her hands.

"I'll have to tell it, Bill, something makes me tell it, that there man is my boy, my son, the only son I ever had, and oh, how I loved him! Yes, yes, and that there man is your father, your poor unfortunate father, who'd better never have been born, though a dear boy he was till he got a-going in bad company."

"And Bill, that there man with the gray head, and sunk eyes, and withered body, aint but thirty-five years old, for his life's been a-wasting away in a prison these fifteen years, ever since you were born. That's as true as gospel, and you're going on in his ways as fast as ever you can; and I knowed by what he said, as it was your hands, the hands of his own child, as threw the stones at his poor head. O Bill, will you come to the gallows? They jest saved his neck, and now he's only come home to die."

"Well, that boy never spoke a word, but he turned as white as a sheet. Then he slunk out of the cottage, and kept away for two whole days. Mebby he was repenting of his sins. The third day, he come back, humble-like, and he knelt down by his father and begged him to forgive him.

"Then he went to Miss Nanny, and told her the whole story, and the sweet child came down to the cottage and brought nice, nourishing things, and pretty, proper words, and poor Bill, he watched her, as if she was an angel for certain.

"It was months and months the poor convict lingered, but Bill didn't go to any of his old tricks then. He was always at the side o' that poor, worn-out critter; and many's the time I've met him, tottering along, leaning on Bill's arm, and holding a stick besides.

"Well, the poor soul went of at last, and then everybody dreaded for Bill again; but they needn't. The wickedest boy in the world had grown just as quiet as a lamb. You could see in his face what had come over him, and Miss Nanny and the minister stood his friends.

"Smart! Why, there wasn't a smarter young fellow living than he proved himself, after a time. Do you see that big house, with the sunshine falling all over it? That's his house. He learned a business, and he grew lucky, and he took his old granny to a good home while she lived, and then he set up a store, and it's the best store in town, too.

"He's never married, but he's found some relations as had children, and taken 'em right in, and give 'em a home, and schooled 'em; and there aint better-mannered children in all the place,—real little gentlemen.

"They talk about bad blood,—I don't know,—seems to me we're pretty much all alike, for he says to this day that if Miss Nanny had given him up, he'd 'a' gone to the evil one. So you see it all comes back to the longing we have to be thought well of, the worst of us, don't it?"      *Selected.*

**THE CZAR'S CAVALRY.**—Cossack means horseman, in the Kirghese dialect, and these redoubtable nomads constitute the greater part of the czar's cavalry. One male child from every Cossack family enters the imperial service at the age of five years. He is trained by the government officers, and becomes a regular soldier long before he reaches his twentieth year, at which age he is married to a Russian girl—usually either a foundling or an orphan who has been reared by charity in the interior of the empire. By this plan the Cossacks are effectually Russianized, though they are conservative in many of their semi-savage traditions.

## HIS OWN WORK.

AMONG the gallant fellows who gave up their lives in the civil war, none probably had a more significant history than Lieut. C——.

As a boy he was known as "Stupid Tommy." He spent years over the Latin grammar. Teacher after teacher tried in vain to hammer some of the rudiments of geography or history into his dull brain.

In the mean time, Tommy's fingers were as nimble and skillful as though he had been born in Japan.

There was not a machine in the village, of which he had not made a working model.

His father, blind to this hint of future usefulness in the boy and disgusted at his stupidity over books, found him a place as clerk on a Mississippi River steamboat. In a week Tom had invented a new kind of calliope, which made his boat famous from St. Paul to New Orleans.

Soon after this something in the engine was out of order. Tom worked with it until he set it right. In the work he became familiar with the minutest detail of the machinery.

At the end of the year the boy entered himself the Polytechnic school in New York, and passed creditably through the course. At the examination at the close a steam-engine in parts was thrown down before the class. Thanks to Tom's experience on the boat, he was the only one able to put it together again, and he reached the highest grade in the class, and was appointed in consequence as first engineer on a gun-boat, took it into action, and was killed on it before Vicksburg, leaving the record of a brave soldier and Christian gentleman.

No boy should be discouraged because he falls behind his companions in any given line of excellence. He may be dull among scholars, homely where others are attractive, voiceless where all are musicians. He may have neither wit, tact nor taste, yet if he plods on with zeal and sincerity, he will find a path, and a broad one, too, opened for him through the world.

Every man has his work. If he fails it is because he never gets it into his hands, or he does not hold it where he has it.

## HIS MOTHER.

SHE was small and frail, but, sitting a few seats behind her, I could not see her face. Soon a handsome, manly young fellow opened the forward door of the car and looked from one to another as if expecting to meet somebody. At once on seeing the lady I have mentioned, he quickened his steps and a happy look came into his face. On reaching her he bent down and kissed her tenderly, and when she moved nearer to the window he deposited his coat and hand-bag, and seated himself beside her. In the seventy-five-mile ride which I took in the same car with them he showed her every attention, and to the end exhibited his devotion by anticipating her smallest need for comfort; and once he put his arm around her in such a love-like way that I decided they were a newly married pair enjoying the honeymoon. Imagine my surprise on reaching Chicago to discover her to be old and wrinkled and almost toothless. *But when I heard him say, "Come, mother," and saw him proudly lead her out of the cars and gently help her to the platform, banishing her lightest anxiety and bearing her many packages, I knew there were not money nor romance behind the exhibition, but that here was a young man who loved his mother.*

## TOPICS OF THE TIMES.

BY THE EDITOR.

ROBERT G. INGERSOLL, the noted infidel, is in great demand as a speaker. There are few, if any, men in the United States who excel him in the gift of oratory. However much many of the religionists of the day may dislike his attacks upon the popular churches and their beliefs, they do not apparently object to employing him on occasions when it is desirable to attract a crowd and to make an impression. My opinion is that the ministers of the present day have no particular objection to Ingersoll because of his infidelity, only so far as it endangers their craft and draws from them the support which they have from the masses. He is talked of at the present time as the orator who will be selected to present the claims of one of the leading candidates for nomination as President of the United States before the Republican Convention, which meets shortly at Chicago. I think it more than probable that this candidate is a religious man and a member of some church. In 1876 there seemed to be no objection in anybody's mind against Ingersoll making a grand speech putting James G. Blaine in nomination before the Chicago Convention, and yet I know many of the men of the party who were delegates to this Convention were prominent in religious circles and would have felt insulted if doubt had been thrown upon their loyalty to religion.

Another recent evidence of indifference respecting Colonel Ingersoll's infidelity is found in his selection as orator for the memorial services held on Decoration Day, May 30th, at the Metropolitan Opera House, New York City. On that occasion the building was crowded, not by infidels alone, but by fashionable, religious and society people, desirous to listen to the glowing periods and florid oratory of the noted atheist. The occasion was graced by the presence of Robert Collyer, the famous preacher, who opened the proceedings with prayer. What a burlesque Ingersoll must have thought such a ceremony to be! And how derisively he must have smiled as he listened to the minister invoking a blessing from heaven upon such a skeptic as he was known to be—supplicating a Being whom Ingersoll never fails to ridicule and blaspheme and declares to have no existence!

The oration which he delivered on that occasion is described as having been exceedingly brilliant. The peroration especially was said to be very fine. My object in mentioning this oration is to call attention to a vision of the future, which he describes, as reported, in the following language:

A vision of the future arises. I see our country filled with homes, with the firesides of contentment, the foremost part of earth. I see a world where bones have crumbled and where kings are dust. The aristocracy of idleness has perished from the earth. I see a world without a slave and where man at last is free. Lightning and light, wind and wave, frost and flame and all the secret subtle powers of earth and air are tireless toilers for the human race. I see a world of peace, adorned with every art, with music's myriad voices, and thrilled by lips which are rich with words of love and truth. A world in which no exile sighs, no prisoner mourns, where work and worth go hand in hand, where the poor girl trying to win her bread with the needle, the needle that has been called "the asp for the breast of the poor," is not driven to the desperate choice of crime or death, of suicide or shame. I see a world without the beggar's outstretched arm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn. I see a race without disease of the flesh or the brain, shapely and fair, a married harmony of form and function, and as I look, life lengthens,

joy deepens, love canopies the earth, and over all in the great dome shines the eternal star of hope.

Ingersoll's listeners were thrilled and delighted at such a glowing and happy picture of the future. They were carried away by his eloquence and almost imagined, perhaps, the devil already dead and themselves at the threshold of a new life and a reconstructed world. His description of the blissful period approaching, derived its enchantment from its glaring contrast with the actual condition of society as it exists in New York. If in that city "work and worth went hand in hand," and the dreadful tyranny of circumstances did not drive girls "to the desperate choice of crime or death, of suicide or shame," there would be no point to the happily chosen words in which Ingersoll described the future glory of the race as he saw in his "vision of the future." But "beggars' outstretched palms, misers' heartless, stony stares, the piteous wails of want, the livid lips of lies, the cruel eyes of scorn," are all familiar features in modern society as it exists in New York. These are the dreadful consequences of a departure from the laws of God—the Being whom Ingersoll declares does not exist.

INGERSOLL expects his vision to be fulfilled without any divine help. Man, he thinks, will so progress in knowledge and goodness that by his own unaided efforts, he will master evil influences and forces, and effect the marvelous changes which Ingersoll foretells. But in nothing is his ignorant blindness more apparent than in his entertaining such an expectation. It is idiocy of the worst form to imagine that man can lift himself to such a height of excellence without help from his Heavenly Father. The entire history of the race proves the fallacy of such a hope. Men may dispute about the existence of Deity and may cavil respecting His providences; but it is a grand truth, which appears in letters of living fire on the history of mankind, that true progress on the part of any nation or people has always ceased when they have discarded the aid and guidance of the Supreme Being.

## LESSONS ON HEALTH.

BY E. F. P.

## CHAPTER IV.

THE Lord says in the revelation on the Word of Wisdom, that all wholesome herbs and fruits are good for man in their seasons, that is, at the time when they become ripe. From this, we are to understand that fruits should be eaten in the seasons when they ripen. Fruits that are preserved artificially should be used sparingly out of their proper seasons. It is a wonderful provision in nature that most fruits ripen in the summer time and perish when the season is gone. The tendency of fruit, when eaten, is to cool the blood, and to make it thinner in consistency. This condition of the blood is very essential in hot weather, and it is quite necessary that our diet in summer time should consist in a great part of fruits; but when cold weather sets in, it is necessary that the blood should be thicker, in order to retain more animal heat, that we may not suffer with the cold. Grain of all kinds, which should be the staff of life will not perish in the winter season. It was designed that man's food in cold weather should be composed mostly of grain and vegetables.

The flesh of fowls and animals was ordained for the use of man, but it is to be used sparingly, and only in times of famine, cold weather or excessive hunger. It should not be used in hot weather. Its use is the direct cause of a great deal of the sickness that is abroad during the hot summer months. Many complaints that people attribute to the eating of fruit in warm weather are due to the use of flesh food. There is very little danger in eating fruits in proper season if they are fully ripened.

There is one kind of animal food which is used very extensively that should be rejected in every form. It is not fit for human food. Reference is here made to hog flesh. It would appear that the filthiness of this animal would cause people to avoid eating its flesh. It would be difficult to persuade some people that the flesh of a dog is fit for food, and yet a dog is much more cleanly than a pig, in fact there is no animal known to be as filthy as the latter. Besides this, the hog is subject to such horrible and deadly diseases that it cannot be safe for anyone to eat its flesh. It is doubtful whether those who are so fond of hog flesh would relish it so much if they were to examine it in its diseased state, to which it is universally subject. The Lord, through his servant Brigham Young, has counseled, if not commanded His Saints to abstain from eating the flesh of this filthy beast. People can have no claim upon the Lord to protect them from sickness and disease, unless they are willing to obey His counsel in regard to keeping their bodies pure.

Some, perhaps, may claim that it is possible to endure more labor or hardship by eating plenty of meat, than by abstaining from its use. This is a mistake, notwithstanding all the arguments that can be produced to sustain it. It will not be denied that those who are accustomed to eating flesh regularly can do better with it than without, but this is only on account of the habit they have formed of indulging in its use. The argument that its use is essential to strength and endurance, might also be used by those who are in the habit of drinking spirituous liquors, as those accustomed to the latter can do better with than without them. It is possible to abstain entirely from the use of flesh-food and yet be strong and healthy; and a person who is not accustomed to eating flesh is actually weakened by eating it constantly. These facts have been clearly and fully demonstrated. It is false reasoning to suppose that the flesh of animals will impart to man strength that cannot be acquired by observing a vegetable diet. What can there be in animal flesh that is not found in fruit, vegetables or grain. The animal which is used as food obtained its sustenance from herbs, vegetables, grain, etc., then why cannot man, by eating the substances of which animal flesh is composed get the same nutriment from them as he does second-hand, as it might be considered, by eating the animal flesh?

The most objectionable part of animal flesh is the fat. When placed in the mouth while warm it will be noticed the heat of the body is not sufficient to keep it dissolved, and it immediately concretes, or hardens, and adheres to the mouth and tongue. This is an evidence that it is difficult to digest. Butter is not so bad, as the heat of the mouth will readily dissolve it.

Since the Lord has declared that all wholesome herbs, fruits, grains, vegetables and animal flesh are good for the food of man, under the regulations He has given, people should be governed in their selection of food according to their desires and the cravings of nature. By yielding to our natural desires, if they are not depraved by evil practices, and by letting alone

the things which the Lord forbids, we are not likely to be far amiss in obtaining the food best adapted to our wants. It is, however, of great importance that we use the judgment to determine the quantity that will suffice the natural demand, and in having our food prepared properly.

Articles of food that are hard to digest should be used sparingly. It would be very unwise to partake of a large quantity of cheese, hard-cooked eggs, fat meat, pickles or such articles, at one time, as they are so difficult to digest. But a very small amount should suffice. By giving attention to the warnings of nature, we can avoid an over amount of these things.

Many people are very fond of newly-baked bread, and the eating of it is often the cause of dyspepsia, headache or some other complaint. If we will only consider the matter and exercise our reasoning faculties we can readily discover wherein the evil lies of eating hot bread. When it is chewed it forms a doughy lump in the mouth, so compact, that it will resist the mixing in with it of the liquid secretion of the mouth, which is very essential to proper digestion. The liquids that mix with the food in the stomach are only slightly acid and are not capable of digesting very easily a substance that is not soluble in hot water. It is possible, however, to eat a little warm bread without great injury if it is well masticated. The great trouble is, people neglect this because it is so easily swallowed without chewing.

It is quite necessary that one's diet should be varied; but it is not good to eat of a great variety of things at a single meal. Two or three different articles are enough at a time. Some care should also be exercised in the selection of different articles of food to be eaten at the same meal. When milk is taken at meal time, such things containing acids, as pickles for instance, should be avoided, as the milk curdles on being mixed with anything sour, and makes it disagreeable to the stomach.

Our food should consist mostly of bread (coarse bread made of the whole of the wheat is best), potatoes, vegetable soups, peas, beans, oatmeal, cornmeal, etc., with plenty of fruit in warm weather. Many other things are very good for food if not used to excess.

Seek to understand thoroughly the Word of Wisdom, and let it be a guide to you in the regulation of your diet. Carry out its teachings and you will surely reap the great blessings which are promised those who do this. The Word of Wisdom is of more benefit to those who will obey it, in teaching them the manner of correct living than all the medical works ever compiled.

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**TRUE LIFE.**—The mere lapse of years is not life. To eat, and drink, and sleep—to be exposed to darkness and the light—to pace round in the mill of habit, and turn thought into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened; and the sanctities will slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart; the tears that freshen the dry wastes within; the music that brings childhood back; the prayer that calls the future near; the doubt which makes us meditate; the death which startles us with mystery; the hardship which forces us to struggle; the anxiety that ends in trust; are the true nourishment of our natural being.

## WHAT WE EAT, DRINK AND WEAR.

BY J. T. J.

THE seeker after truth and knowledge never tires in perusing the great book of nature. The meadows, the orchards and the forests, loaded with myriad forms of vegetation, filling the balmy atmosphere with the sweet perfume of budding leaves and expanding blossoms, calls us forth to fields of pleasing study. Hundreds of different plants grow, bud and blossom yearly in every locality. To the inquiring mind every one is a little study in itself. We cannot analyze it, and behold its different parts with their uses and importance, without being filled with admiration by the wondrous harmony and beauteous workings of the creative power of God. "In wisdom He hath created them all," and "none are made in vain."

Every species of vegetation is peculiarly adapted to some particular clime and locality, and there it grows without cultivation, spontaneous and wild. There it originated, and from thence it has spread by means of various agencies to different countries, until the earth teems with a multitude of different forms in every section. Here are the fountains of life for man and beast; and here, in the fields and along the highways, is nature's great laboratory, where specifics and remedies may be found for the cure of every disease that ever afflicted beings of flesh and blood. Did man only know the virtues and healing properties of roots and herbs, and the little plants that he vulgarly denominates weeds, growing in the old pastures and meadows, along the margins of brooks and streams, where he has fought long and hard to exterminate them, botanical and medical science would undoubtedly undergo a mighty revolution; doctor's bills would be diminished, and he would often behold a treasure in what he had formerly looked upon as one of the most hated pests of the farm.

Perhaps many of our young readers do not realize to what an extent civilized humanity are dependent on the four quarters of the globe for the origin and preparation of what they eat and drink. America, however, is at this hour more prolific in food productions than any other country in the world.

Previous to the discovery of America the potato was not known. Now it forms one of the chief articles of food for all classes of the human race, almost as far as knowledge and civilization extend. It is found growing wild in some parts of Mexico and South America, particularly Chili, Peru and Uruguay. In its wild, uncultivated state it is small; scarcely exceeding in size the well-known American ground nut, and generally bitter and unpalatable to the taste. A species of sweet potato, tasting somewhat like a boiled chestnut, is said to grow wild in some of the valleys of New Mexico, which is dug and eaten in considerable quantities by the Navajo Indians. The first account that we have of this useful vegetable was given to the world in 1553. As soon as its value as a food was discovered it spread rapidly, and a thorough cultivation produced astonishing results, both in quality and quantity. In 1870, the United States alone produced 114,775,000 bushels, valued at over \$82,000,000.

Unquestionably the principal food of man is derived from wheat. It is said to have originated in Siberia and Tartary. Large quantities have been raised in Europe and the countries of the east almost from time immemorial. It is often spoken of in those regions as corn. The Western States of the American Union now compose the great wheat producing region of the world, and all nations look upon its immense grain

elevators as so many stupendous reservoirs of bread. The annual surplus which is exported to different countries to feed the multitude amounts to many millions of bushels. Winter wheat, which is the best and most extensively raised, should be sown on burnt fallow or rich ground the last week in August or the first week in September, and it would be well to soak the seed and roll in lime. The amber wheat is probably more extensively used than any other, though the white wheat is most generally thought to be superior, and brings a little more in the market. In 1870, there was raised in the United States 235,884,700 bushels, of which Illinois alone raised over 27,000,000.

Rye is thought to have originated in the same countries, and grows well in nearly all the regions where wheat is grown. It does not appear to exhaust the soil by excessive cropping as wheat does, and the straw is a valuable auxiliary to the hay and fodder crop. When ground with oats and corn it forms an excellent feed for cattle and horses. It should be sown about the same time as wheat, though good crops are often raised where it is put in the ground much later, and on inferior soil. Like wheat it is apt to be winter-killed, or destroyed by the frost, unless the ground be covered with snow. Its legal weight is fifty-six pounds; wheat, sixty.

Indian corn, or maize, as it is sometimes called, is indigenous only in America. The early discoverers found it in use among the Indians. Some of the golden grains were taken to Europe and planted; but it has never succeeded well outside of its native country. It grows best on a dry, warm soil, and if planted in proper season, that is about the 20th of May, hoed or cultivated twice, and kept free from weeds, it will yield a hundred bushels of ears to the acre. The stalks make an excellent fodder for cattle, and it is, therefore, one of the most valuable crops raised in our country. The lawful weight is fifty-six pounds per bushel.

The oat is found growing wild in Abyssinia in Africa, where no doubt it originated, and from whence it has spread through cultivation to nearly all parts of the world. Farmers have been imposed upon by designing advertisers and unreliable parties lauding and recommending some new kind, until they begin to feel a distrust in most any new sort that is offered. The Norway oat, which sold for such enormous prices for seed a few years since, opened their eyes. No doubt many got rich by the enterprise, but the grain was hard, tough and worthless. Probably the best and most profitable kinds to raise are the old-fashioned white oat, the black oat, the barley oat, and the probersters. Fifty bushels to the acre is a good yield. They should be sown three bushels to the acre the last week in April or the first week in May, if the ground is dry, and they will scarcely ever be struck with the blight, or rust. The legal weight varies in the different States, generally from thirty to thirty-two pounds per bushel.

Rice is a native of Ethiopia, in Africa. It forms one of the most extensive food products of China, and is raised abundantly in many countries on both continents. Nowhere is it produced in better quality than in the swamps and marshes of Georgia and the Carolinas, where it can be overflowed if desired, for rice is an aquatic plant.

The sugar cane is found growing wild in China; and sugar was manufactured from it before it was ever thought of in the Western World. Cuttings are planted in rows at the commencement of the season, which are cultivated somewhat in the manner of Indian corn, which it resembles considerably, though it is often much larger, and when it has attained its growth it is cut and carried to the mill, where the juice is

pressed out and manufactured into sugar. The next year a new shoot arises from the old stump, after which it becomes necessary to commence anew and plant out cuttings again, as the quality would speedily become inferior. The most of our molasses and sugars come from the West Indies and the Southern States; the difference in the color and quality is generally caused by the difference in refining. The brown sugars are commonly the sweetest.

The cotton plant was first known in the East Indies, and its product manufactured into a light, durable cloth several centuries before the commencement of the Christian era. The Southern States are one of the best cotton producing regions in the world. A field of cotton at the time of the bursting of the downy bolls or seed pods, is one of the most beautiful sights in the domain of nature. An ocean of snowy bolls and long, soft, feathery bunches overspread the whole inclosure. It has long been the most valuable crop of the Southern States, and New Orleans and Mobile have been reckoned among the greatest cotton markets in Christendom. The celebrated cotton gin used on the Southern plantations is one of the most remarkable inventions of the present age.

India-rubber, used so extensively in the manufacture of belting, boots, shoes, etc., is prepared from the gum of a tree found growing in the forests of South and Central America. The trees generally grow to the height of fifty or sixty feet, with rough barked branches at the top. The gum, or sap, is obtained from incisions made through the bark of the trunk. The raw material is often known as caoutchouc.

Cinnamon is the bark of a species of laurel, which grows abundantly in the East Indian Peninsula and the island of Ceylon. There thousands of persons are constantly employed in its cultivation and preparation, and hundreds of tons are annually shipped to all quarters of the world. It grows to the height of twenty or thirty feet, and when it blossoms, which is usually in the month of January, it presents a magnificent appearance. Beautiful white flowers, resembling those of the lilac in size and appearance, hang from long straight stems in pendant clusters, and the air is loaded with sweet perfume. When the plant is three or four years old numerous suckers spring up, and when these become from a half to three-quarters of an inch in diameter they are cut, scraped and peeled, and form the best cinnamon in the market.

Allspice is the dried unripe berry of a species of myrtle tree, found growing in great abundance in Jamaica, and also in many parts of both the East and West Indies. The tree often attains the height of twenty-five or thirty feet; and about the month of July, when its profusion of small white flowers bedeck its oval top of shining green, sending forth their rich aroma of commingled spices, it forms a pleasing sight. In the early part of September the berries are gathered and prepared for market. It commences bearing when three years old.

The nutmeg tree is a native of the East Indies. The tree grows straight and handsome, with a smooth brown bark. The leaves are of a deep green, and though somewhat larger, resemble in shape and appearance those of the laurel. The fruit or seed is inclosed by a soft fleshy covering of a bright crimson color, and this, when stripped off, dried and prepared for market, is known as mace.

Cloves are obtained from a tree found growing extensively in the East India islands. It grows to the height of eighteen or twenty feet, and generally consists of several branches which put forth near the ground. The bark is thin and smooth, and the dark evergreen foliage resembles that of the laurel. The ends of the branches are crowned with clusters of

flowers with bluish petals veined with white. These dried flower buds are the cloves we find in the market.

Pepper, of which there are various varieties, is found growing in the East Indies and South America. The best black pepper is the seeds of the pepper tree of Java. Cayenne pepper grows abundantly in many parts of the tropical regions, and is known to botanists as the *Capsicum Annum*. In South America there are places where acres of the cayenne pepper plant grow wild and uncultivated.

Ginger is the ground root of a vegetable production of South-eastern Asia, though it is now quite extensively cultivated in the West Indies. The tea plant is a native of China and Japan. It is a smallish shrub, only a few feet in height, the cultivation of which forms the chief part of the agricultural labor of the Chinese. Coffee is said to have originated in Arabia, though it is not cultivated extensively in various countries. The West Indies yearly furnish an immense amount. The Mocha coffee, brought from Arabia, is the best in the market.

The apple is thought to have sprang from the crab-tree found wild in various countries, and improved by grafting and cultivation. The pear is a native of Europe, where it was found by the ancient Greeks over 2,000 years ago. The peach grows wild in Persia, though in most places the trees are dwarfed and stunted, and the fruit, small, bitter and inferior. The cherry is a native of South-eastern Europe and Western Asia, and the quince the same. Cucumbers and beans were first brought from the East Indies; horse-radish from China; lettuce and cabbage from Holland; and tobacco from the West Indies.

Of medicinal plants there is a legion, and hundreds may be found growing wild in every locality. Senna is a native of Egypt and Northern Africa; Peruvian bark comes from South America; burdock originally came from Europe; archangel from France, liquorice from Southern Europe, juniper from Europe, catnip and poke from America, peppermint and yellow dock from Europe, rhubarb from Tartary and China, pink from the Southern States, etc. Many of the most valuable herbs and plants of the Old World have now become naturalized to this country and grow plentifully among us. The judicious study of some good work on botany for an hour or two each day, would soon make us acquainted with the most of them. A new world of order and beauty would be opened to our mental vision and understanding. We could walk forth viewing the beauties of creation understandingly, and with unalloyed pleasure and profit.

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LIFE.—Life appears to me to be too short to be spent in nursing animosity, or registering wrongs. We are, and must be, one and all, burdened with faults in this world; but the time will soon come when, I trust, we shall put them off in putting off our corruptible bodies: when debasement and sin will fall from us with this cumbersome frame of flesh, and only the spark will remain—the impalpable principle of life and thought, pure as when it left the Creator to inspire the creature: whence it came, it will return, perhaps to pass through gradations of glory, from the pale human soul to brighten to the seraph. It is a creed in which I delight, to which I cling. It makes eternity a rest, a mighty home, not a terror and an abyss. Besides, with this creed revenge never worries my heart, degradation never too deeply disgusts me, injustice never crushes me too low: I live in calm, looking to the end.

## GIVE US ROOM.

Music by E. STEPHENS.

*Maestoso.*

Give us room that we may dwell. Zion's child-ren cry a - loud; See their  
num - bers how they swell! How they gath-er like a cloud! How they gath-er like a cloud!

O ! how bright the morning seems !  
Brighter from so dark a night ;  
Zion is, like one that dreams,  
Filled with wonder and delight !

Lo ! Thy sun goes down no more ;  
God Himself will be thy light ;

## LOVE AND LAUGHTER.

BY JOHN A. JOICE.

LAUGH and the world laughs with you,  
Weep, and you weep alone ;  
This grand old earth must borrow its mirth,  
It has troubles enough of its own.

Sing, and the hills will answer,  
Sigh, it is lost on the air ;  
The echoes bound to a joyful sound  
But shrink from voicing care.

Be glad, and your friends are many,  
Be sad, and you lose them all ;  
There are none to decline your nectared wine,  
But alone you must drink life's gall.

There's room in the halls of pleasure  
For a long and lordly train ;  
But, one by one, we must all file on  
Through the narrow aisle of pain.

Feast, and your halls are crowded,  
Fast, and the world goes by ;  
Succeed and give, 'twill help you live,  
But no one can help you die.

Rejoice, and men will seek you,  
Grieve and they will turn and go ;  
They want full measure of all your pleasure,  
But they do not want your woe !

All that caused thee grief before  
Buried lies in endless night.  
Zion, now arise and shine !  
Lo, thy light from heaven has come !  
These that crowd from far are thine,  
Give thy sons and daughters room.

## SOMEBODY'S MOTHER.

PASSING the woman so old and gray,  
Hastened the children on their way,

Nor offered a helping hand to her,  
So meek, so timid, afraid to stir

Lest the carriage wheels or the horses' feet  
Should crowd her down in the slippery street.

At last came one of the merry troop—  
The gayest laddie of all the group ;

He paused beside her, and whispered low,  
“I'll help you across if you wish to go.”

Her aged hand on his strong young arm  
She placed, and so, without hurt or harm,

He guided the trembling feet along,  
Proud that his own were firm and strong.

Then back again to his friends he went,  
His young heart happy and well content.

“ She's somebody's mother, boys, you know,  
For all she's aged, and poor, and slow ;

“ And I hope some fellow will lend a hand  
To help my mother, you understand,

“ If ever she's poor, and old, and gray,  
When her own dear boy is far away.”